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Address as Chancellor of the Washington University. His aim in this is to show the necessity that both classical and mathematical culture should precede and underlie every system of liberal education and all worthy intellectual development. Together with a systematic and vigorous handling of this vast double subject, he treats at some length of the local interests involved in the occasion, of the plans instituted in connection with the University, and of the educational hopes and prospects of which it was the embodiment and pledge. It is a performance of remarkable ability and of permanent value. The other articles in the volume are, for the most part, equal to this in literary merit, though no one of them has a scope so large or aims so comprehensive. The whole collection has been given to the public, not as a mere memorial of friendship, (though no man had warmer friends,) but because it was believed that it would promote the cause of sound learning, to which the author consecrated his life. We trust that it will be extensively circulated and read. Those who knew the writer will recognize here the very man they knew; those who shall first make their acquaintance with him through these pages will learn to esteem him as a clear thinker, a ripe scholar, a strong worker, and a good man.

9. — *Daleth, or the Homestead of the Nations. Egypt Illustrated.* By EDWARD L. CLARK. Boston: Ticknor and Fields. 1864. 8vo. pp. x., 289.

THIS is a very handsome volume, in everything relating to mechanical execution. In a brief Preface the author states that "these pages are a humble tribute to the desire to be acquainted with the people who built and adorned the monuments" of Egypt; and adds, that "*Its* most ambitious hope" (the most ambitious hope of a desire!) "has not ventured beyond the finding and grouping of scattered hints that may illustrate the works of others." He almost disarms criticism by acknowledging "many misgivings about the interest or value of the volume," but he seems notwithstanding to have an extraordinary sense of the importance of his work, since he declares that it "goes forth to proclaim, after centuries of darkness, — There is hope that Egypt will be restored to the waiting world." The ground of this remarkable hope is not apparent.

Mr. Clark is evidently a man of some literary sensibilities. He has read Shelley, Byron, and Tennyson; he has construed Virgil, he has perhaps read some books of Homer; he has travelled in Egypt with Sir Gardner Wilkinson's guide-book in his hand, and Nile Notes and

Eothen in his pocket. He takes the mottoes of his chapters from Keble, George Herbert, Milton, Keats, and other poets. He takes most of the illustrations with which his book is adorned from Wilkinson; his glowing rhetoric and his mistakes are his own.

We need not go beyond his first chapter to gauge his merits. It is full of the appearance of learning. On page third, for example, we find assertions concerning Thales, Eratosthenes, Anacreon, Aristotle, Plutarch, Democritus, and Hermes. He declares that Anacreon flourished in the age of Thales, as though one should say Tom Moore flourished in the age of Sir Isaac Newton, and he assumes that Anacreon wrote the Odes that go under his name. He speaks of Democritus confirming the statements of Plutarch, as though one should say Roger Bacon confirms the statements of Buckle; and he declares that the books of Hermes, which are well known to have been the production of the New Platonists, not earlier certainly than the third century after Christ, to have been "preserved from a very great age of Egypt." On page 4 we are told of "Apollonius Rhodius many centuries before Christ." Two centuries ought not to be called many. On page 5 he speaks of "Pliny, the Roman writer," as if there had been but one Pliny, or as if one only had been a Roman. On page 6 we have the statement, hardly likely to be supported even by Bishop Colenso, that "it is not a little surprising" — nay, we confess that the fact would be exceedingly surprising — "that Moses should know sufficiently the property of acids to be able to reduce to dust the golden calf." On page 19 we are told that "the epithalamia, or wedding march, was heard in the streets of the city," and on the same page that the "bal masque" always ended in a free use of wine. But the author's knowledge of numbers and accents is not more defective than of genders and orthography; he speaks, for example, of Clemens Alexandrina, and of "the true Agathædemon," or, as he has it on another page, "the Agathædæmon."

Even where it would seem difficult to fall into error, our author meets with misfortune. On page 35 he speaks of the temple of Pan at Alexandria, meaning the Panium, which was no more a temple of Pan than of Jupiter. On the same page he tells of "Lake Mœris glistening on the south," where it is plain that he means Lake Mareotis, and on the next page of "Nileopolis" glittering on the north, where he means Nicopolis.

For much of this book a motto might be chosen from one of its own pages. "There is no place for facts and reason; let us follow the imagination." Mr. Clark occasionally writes well of what he has himself seen, but his general style is careless, high-flying, and tedious. We are sorry to have no more good to say of the book; but we live in days

like those of which Martinus Scriblerus justly complains, "when paper has become so cheap, and printers so numerous, a deluge of authors covers the land; whereby not only the peace of the honest unwriting subject is daily molested, but unmerciful demands are made of his applause, yea, of his money, by such as would neither earn the one nor deserve the other."

10. — *Life of Archbishop Laud.* By JOHN N. NORTON, Rector of Ascension Church, Frankfort, Ky., Author of "Full Proof of the Ministry," "Short Sermons," "Life of Bishop Chase," &c. Boston: E. P. Dutton & Co., Church Publishers. 1864.

THE commendable feature of this work is that few of the main facts in the life of the Archbishop are omitted or misstated: In the complexion given them, Mr. Norton differs from the most approved historians, and in his attempt at the same time to censure the acts and praise the actor, to prove the Primate at once influential and irresponsible, he falls into numerous inconsistencies.

It does not consist with our present limits to discuss the character of Laud. History shows that he heartily agreed in plan and purpose with Charles and Strafford. This Mr. Norton is eager to demonstrate. History shows also that the design of this triumvirate was the overthrow of English liberty, and the establishment of an absolute monarchy. This design Mr. Norton either doubts or approves, since he admires its authors. Though it would be unfair to charge upon the author any distinct expression of opinion, his sympathies are evidently on the side of arbitrary power. The misfortune of his birth has brought him into the world some centuries too late. His epithets often savor of justice and freedom, yet he speaks of Laud and Strafford as "noble spirits," a "noble-hearted pair," and he relates the attempt of Charles to seize the five members with no word of comment other than this: "How sorely he must have missed Strafford! The *great Earl* would have *dragged* them from any hiding-place, but Charles alone was no match for a Puritan Parliament."

With the sentiments thus indicated are united an intolerant zeal for the Church of England, and a rancorous hatred of everything "Puritan," so that one who sympathizes at the present day with the principles of the Puritans can hardly read the book without a little retrospective tingling of the ears.

We are spared, however, one source of pain, often existing in works of this character, that of finding a bad cause supported with great ability. If the author's principles are narrow, his argument in their